February, 1927

No. 5

THE JAPAN MAGAZINE

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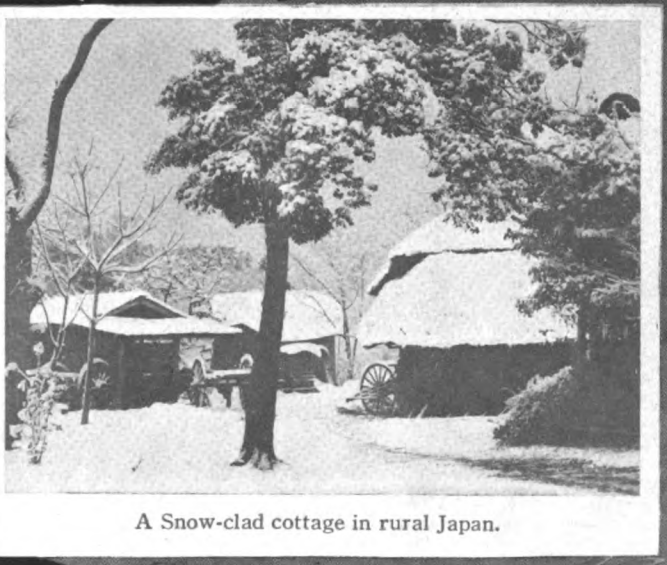

A Snow-clad cottage in rural Japan.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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His Majesty the late Emperor.

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Her Majesty the Empress Dowager.

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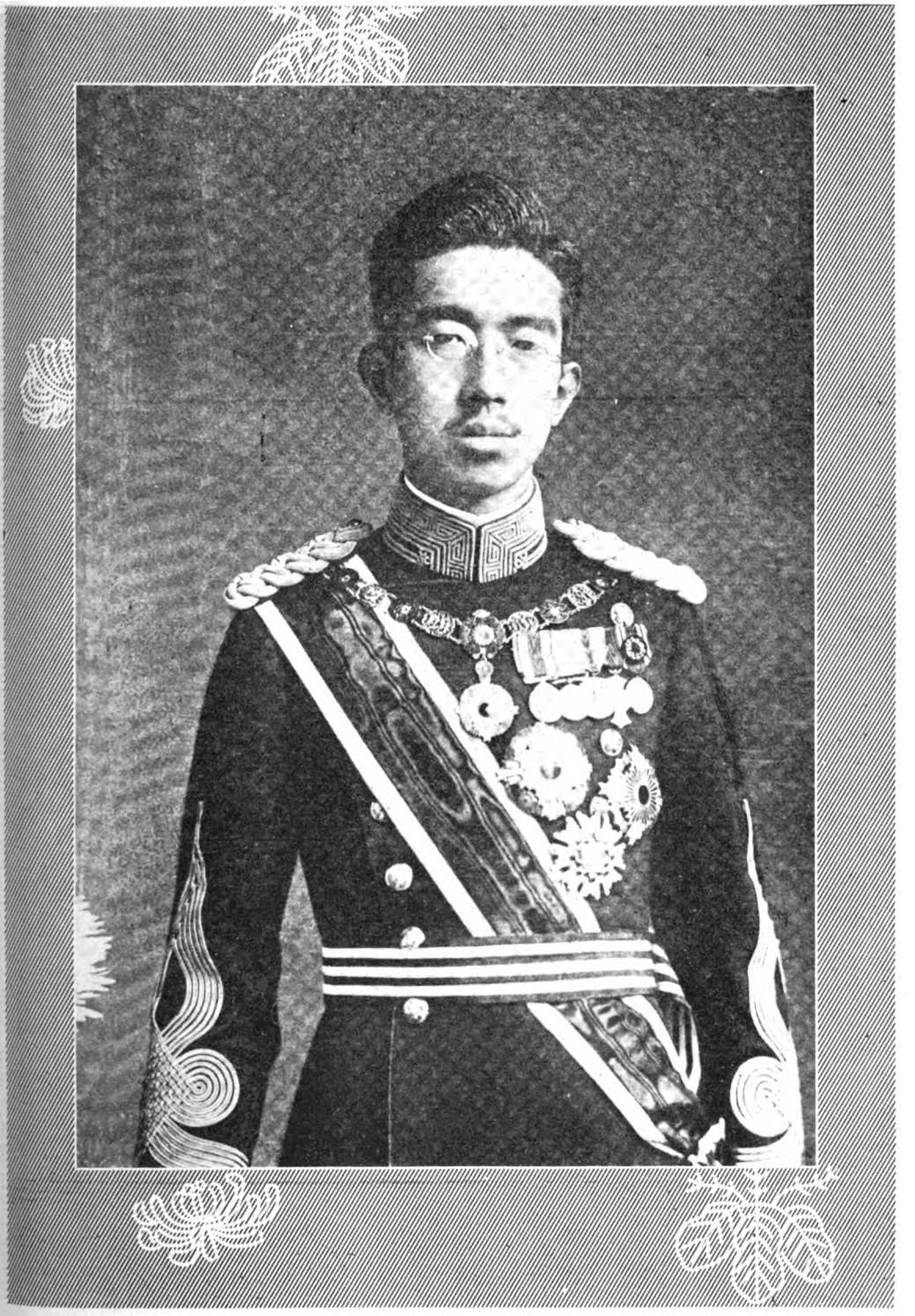

His Majesty the Emperor of Japan.

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Her Majesty the Empress.

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H.I.H. Princess Teru-no-miya, first daughter of Their Majesties.

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H.M. the Emperor's three brothers.

Upper : H.I.H. Prince Chichibu. Lower right : H.I.H. Prince Takamatsu. Lower left : H.I.H. Prince Sum

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVII FEBRUARY, 1927 No. 5

The Passing of an Emperor

THE 25th of December, 1926, was a sadly memorable one for the eighty millions of Japanese, for it marked the passing of His Majesty the Emperor Yoshihito, at the Imperial villa at Hayama, near Kamakura. It made New Year's, 1927, the gloomiest and quietest within memory.

In spite of the fact that the public well knew that His Majesty's sickness had reached an alarming stage in December, still, as is natural in such cases, it was hoped against hope that even at the last moment his life might be saved. Consequently, when this last hope was shattered, it was a great shock to the nation.

The late Emperor was known to all his subjects to be of the utmost benevolence and nobility of character, and he was universally reverenced. This was especially so because he faithfully followed the policies established by his illustrious father, Emperor Meiji the Great.

His Majesty had been in poor health for several years, and, in 1921, he deemed it advisable to delegate his authority to his eldest son, the Crown Prince, who thus became Regent of the Empire.

From that time on, the Emperor led a retired life. His endeavors to recuperate his health were followed with heartfelt wishes by all the people of Japan. On August 10, last year, His Majesty took up his abode at the villa at Hayama, a place noted for its salubrious climate.

During the following months, the Emperor's health was irregular, but at last, toward the end of November, it took a definite turn for the worse. The Imperial Household Department announced that the court physicians had found that His Majesty, who had been suffering from a cold accompanied by fever, showed symptoms of bronchial pneumonia in the right lung.

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The Imperial patient showed excessive sleepiness, and lost appetite, and his pulse, respiration, and temperature became dangerously high in mid-December, when the worst began to be feared.

All the members of the Imperial family in Japan, who were not already at Hayama, hurried there, as did also members of the Cabinet, the Privy Council, and the other leading men of the nation. They were received in audience by His Majesty, in his sick-chamber, for what was feared might be the last time, on the night of December 16.

However, the crisis was temporarily passed, and the public, which closely watched His Majesty's condition, breathed a sigh of relief. Throughout the Emperor's last illness, the Imperial Household Department issued several bulletins daily—and even hourly towards the end—informing his subjects minutely about his condition, and these reports were awaited with breathlesss anxiety.

Despite the heroic endeavors of the large number of the most skilled physicians in Japan attending the Emperor, however, the final fatal crisis approached on December 24. His temperature rose to 41 degrees C., respiration became highly strained, while the pulse ebbed away.

At last the heart of the one hundred and twenty-third Sovereign of Japan, posthumously named Taisho Tenno after the era-name of his reign, stopped beating, at 1.25 o'clock on the morning of December 25, 1926, in his forty-eighth year.

Throughout the Emperor's long sickness, he was nursed faithfully by Her Majesty the Empress, and in his final relapse, she assiduously attended him night and day for weeks. Her tireless devotion aroused the unstinted admiration of all the people.

In the final stages, she was joined in this duty by the Prince Regent and his consort, her two younger sons, and the Emperor's four sisters, all of whom spent many sleepless nights of anxiety.

All the other members of the Imperial family— except Prince Chichibu, second son of the Emperor, who was in England, and received the news of his father's death while crossing the Atlantic hurrying home, and Prince Higashi-Kuni, who was in France and subsequently started for Japan—were almost constantly in attendance on His Majesty, as were also all the high officials and great men of the Empire.

From the morning of December 25, the entire nation went into deep mourning, amid expressions of grief on all sides.

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The New Sovereign

Immediately following the death of his father, His Imperial Highness the Crown Prince Hirohito acceded to the Throne of Japan, as the one hundred and twenty-fourth Sovereign.

The solemn ceremony of investing the new Sovereign with the Imperial Insignia was performed at the palace at Hayama at 1.30 o'clock on the morning of December 25. One hour later the ceremony of reporting the accession to the Imperial Ancestors took place in the Kashikodokoro sanctuary in the Imperial Palace in Tokyo.

Simultaneously with the accession of the now reigning Emperor, his consort, the Crown Princess Naga-ko, became the Empress of Japan. The consort of the deceased Sovereign at once assumed the title of Empress Dowager.

The New Era

Shortly after his accession, on the morning of December 25, the Emperor sanctioned the recommendation of the Cabinet and Privy Council to name the era of the new reign Showa (Radiant Peace), in the following rescript:

> Having acceded to the Throne through the virtues of Our Imperial Ancestors, for the administration of the State We now declare, in conformity with the established statute, that the era of Our reign shall be named Showa, from this twenty-fifth day of the twelfth month of the fifteenth year of the Taisho era.

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The New Emperor and Empress

THE new Emperor acceded to the Throne as the 124th Emperor of Japan, immediately on the demise of the late Emperor at Hayama.

He is the first son of the late Emperor and is named Hirohito, while formerly he was called Michinomiya. He was born on April 29, 1901. His guardian was Vice-Admiral Count Kawamura, who, with his wife, brought him up in his residence from July 7, about two months after his birth.

Count Kawamura, a retainer of the former Kagoshima clan, distinguished himself as an admiral in the early part of the Meiji era, when the Imperial Navy was founded, and his high personality and wide knowledge made him eminent not only as a soldier but as a gentleman, and he was honoured by the people as such. Since he was honoured with the appointment as a guardian of the infant Imperial Prince, he and his family exerted themselves to the utmost in fostering the prince in a very strict manner.

Then, in the next year, the Count was trusted additionally by the Emperor with the fostering of the second Imperial prince, prince Chichibu, who was born one year after his elder brother.

Unfortunately, in the autumn of 1904, Count Kawamura died while he was staying in Hakone with the two infant princes. The princes came back to the Aoyama Palace, where they studied regularly the curriculum of the kindergarten.

In the spring of 1905, Prince Takamatsu, the third Imperial prince, was born.

In April, 1908, at the age of 8, Prince Hirohito entered the elementary course of the Peers' School. The president of the school was General Count Nogi, who later sacrificed his life on the day of the funeral of the Emperor Meiji.

The Prince received a very strict education from the general and was treated virtually without any distinction from other pupils. This made the Prince's daily life more orderly and simple than before. He cleaned his own room and changed his clothes himself. He attended school on foot even on rainy days.

The Emperor Meiji, who greatly loved the Prince, his first grandson, died on July 30, 1912, when the Prince was in his fifth elementary year. The throne was at once acceded to by the Crown Prince (the late Emperor). Prince Hirohito was named Crown Prince at the age of 12.

In September, 1912, the new Crown Prince was appointed sub-lieutenant and received the Order of the Chrysanthemum.

In April, 1914, he finished the elementary course of the Peers' School. He received higher education in his study at his Takanawa Palace, where he studied the principles of rulership under eminent instructors, led by Admiral Count Togo.

With five friends from the Peers' School, the Prince would listen in silence and with gravity to the lectures of the instructors, and would give replies brief and to the point to questions made after lectures.

One day, his instructor in ethics, lecturing on the principles of royalty, asked

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what phrase in the books had made the deepest impression on his mind, and he replied promptly that it was that "the sun and moon shine on all beings equally." He saw in the phrase the true mind of the ruler, and the instructor was greatly touched by his noble mind, giving promise of becoming an able ruler.

In October, 1914, he was promoted to lieutenant.

In 1925, war was declared against Germany, the formal enthronement of the Emperor was held and Prince Sumi, the fourth Imperial prince, was born.

On November 3, 1916, when he attained the age of 15, his formal investiture as Crown Prince was held at the Imperial court.

His lessons in the study increased gradually to 18, and in 1917, rhetoric was added to them. He was always brief of speech, but was interested and eager. His speeches were thoroughly to the point and his elocution was clear and impressive, which elicited his hearers' admiration.

In May, 1919, at the age of 18, the ceremony of the attainment of his majority was held at the Imperial court. About this time, the Emperors' health became poor, on account of which he had to avoid receiving foreign envoys in audience.

Representing the Emperor, the Crown Prince, on April 14, 1920, received in audience the British Ambassador Sir Charles Elliot and two foreign Ministers, receivings their credentials. A cabinet minister, who attended on the occasion, spoke later in eulogistic terms of the royal attitude of the Prince.

Since then, the Prince was placed in a more responsible position than before and he acquired much experience necessary to the successor to the throne of the great Oriental Empire.

In October, 1920, he was promoted to major and lieutenant-commander.

Subsequently the plan for him to visit Europe was announced. This was a journey never before made by an heir to the throne in this country and received national support as a unique chance for him to personally study and observe the state fo nations and changes in the worlds of thought and politics in Europe soon after the great war, besides meeting the sovereigns of European countries and their peoples and cementing friendship with them.

On March 3, 1921, the Crown Prince set out on this memorable foreign tour, accompanied by H.I.H. Prince Kan-in, Count Chinda and other members of his suite, amid the enthusiastic send-off of the nation. He went on the battleship *Katori*, escorted by the battleship *Kashima*.

His life on shipboard was as regular as in the Palace, and his democratic attitude towards the crew, emanating from his open-heartedness, soon won great popularity and respect.

On March 6, he visited the Loochoo Islands.

He visited also Hongkong, Singapore, Colombo, Port Said, and Malta, in all of which he was warmly welcomed by the foreign and Japanese residents.

On May 9, he reached Portsmouth, where he was warmly welcomed by the Prince of Wales, representing the King of England, and landed amid the enthusiatic greeting of the people.

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In England, he was accorded a warm welcome by the King and his subjects, which must be still fresh in the momory of our readers.

On May 31, he left England and visited France, where he stayed for twenty days. He then visited Belgium on June 10 and Holland on June 15. On July 9, he sailed for Italy and landed at Naples on the 12th. On the 18th, he left for Japan, and arrived at Yokohama in September.

His tour in Europe was highly successful and the Japanese people are grateful for the enthusiastic welcome and hospitality shown to him by the European peoples.

On November 25, the Prince assumed the office of Imperial Regent as a result of the Emperor being unable to attend to state business due to his chronic illness. He administered state affairs with great ability and assiduity, which added lustre to his name.

In April, 1923, the Prince Regent made a tour in Formosa.

On September 1, the same year, the great earthquake occurred in Tokyo and vicinity. The Prince Regent was glad that the Emperor was staying then at Nikko, which was beyond the zone of disaster. He graciously donated 10 million yen out of the Privy Purse to the sufferers and took every care in relieving them by lending or granting land and buildings to them, whom he visited personally.

The late Dr. Sugiura, a famous educationist, once stated that he had never met such an intelligent youth as the present Emperor among the many thousands of boys whom he had educated.

He married, on January 26, 1924, Princess Nagako Kuni. The wedding was postponed to that date on account of the earthquke.

The new Empress, born on March 6, 1903, is 24 years old, and is the fifth daughter of H. I. H. Prince Kuni. In April, 1909, she entered the elementary course of the Girls' Department of the Peers' School, where she received a strict education under General Nogi, then President. She showed unusual interest in her lessons.

On January 14, 1918, she was betrothed to the Crown Prince at the age of 16. She then left the Peers' School and continued her education as the future Empress in her study.

She is clear headed and benevolent. When she was 14 years old, she spent her summer holidays on the seacoast of Choshi, and a note in her diary shows her sympathetic nature. She wrote:

"Many people received me on this hot day. I found among them lines of school children. I was glad to see them, but I felt pity for them, when I thought of their standing long on such a hot day, waiting for my arrival."

The Empress has many interests. She has great talent in painting and music. She is fond of birds, and grows flowering plants. She is a skillful player of tennis, ping-pong and golf. She speaks French fluently. She is fond of children.

On December 6, 1925, the Empress, then crown Princess, gave birth to Princess Teru, and happily the infant princess is in the best of health.

Among the new Emperor's three brothers is Prince Chichibu, the second son of the late Emperor. He was born

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on June 25, 1902. On April 6, 1909, he entered the elementary course of the Peers' School.

In April, 1917, he entered the Military Preparatory School, from which he graduated in March, 1920. On April 10, he joined the Third Infantry Regiment of the First Division as a military cadet. In June, 1922, his coming of age was celebrated, and he was re-named Prince Chichibu.

In October, 1922, he was appointed sub-lieutenant and in May, 1925, he was promoted to lieutenant. Soon afterwards, he left Japan for study in England. He took the warship *Izumo* from Yokohama to Hongkong, where he embarked on the *Hakozaki-maru*, of the Nippon Yusen Kaisha, for England. He was to stay in England four years and to study sociology at Oxford University. Towards the end of December, 1926, however, he had to leave that country suddenly for Japan on account of his father's serious illness. But, alas! he received the tidings of the death of his father at sea!

The next brother of the Emperor is Prince Takamatsu. He was born on January 3, 1905. In April, 1912, he entered the elementary course of the Peers' School and finished it in March, 1917. In May, 1920, after receiving secondary education at the same school, he entered the Naval Cadet School in May, 1920 and graduated in May 1924. In April, 1925, his coming of age was celebrated, and in December, the same year, he was appointed sub-lieutenant.

The youngest brother of the Emperor is Prince Suminomiya. He was born on December 2, 1915. In April 1922, he entered the elementary course of the Peers' School.

All these brothers of the Emperor have good health and high intelligence.

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The Late Emperor

HIS Majesty the late Emperor, who was the 123rd to occupy the Throne of Japan following the first Emperor Jimmu, had a character so excellent as to be remarkable in the history of the country.

The Emperor was born in the Aoyama Palace on August 31, 1879 and was named Harunomiya. At first, he was guarded by Marquis Nakayama, who also was the guardian and adviser of his father, the Emperor Meiji.

In 1880, he removed to the residence of his guardian, where he grew up in good health until 1885, when he was 7 years old, when he returned to the Aoyama Palace. His guardian was then Count Hijikata, and in 1886, Marquis Sasaki succeeded the Count. These two guardians were famous loyalists and did meritorious services at the time of the Restoration, devoting themselves heart and soul to the Imperial cause.

In August, 1887, at the age of 11 the late Sovereign was proclaimed Crown Prince and was given the name of Yoshihito. Then he entered the Gakushuin or Peers' School.

In February, 1889, he removed to the Flower Palace of Akasaka. This name had been given to the residence of the Crown Prince ever since the Heian Era.

In November, 1889, the ceremony of the proclamation of the Crown Prince was held. Then he was appointed second lieutenant of infantry and was attached to the First Regiment.

From about this time, his noble bearing manifested itself more conspicuously than before. He was very clever. He was simple in deportment and straightforward in speaking. He was amply gifted with a character worthy of a benevolent ruler.

To-day everybody knows that his mother was Madam Yanagiwara. But in his childhood, he was brought up as the Empress's own child. In the Meiji era, old court systems were changed or abolished, and there were no distinguished court ladies as before the Restoration, but ladies-in-waiting.

Madam Yanagiwara, the real mother of the Crown Prince was, therefore, not accorded any specially high rank in the court, and the Prince was brought up by the Empress with her whole-hearted love. She was so affectionate that the Prince was greatly attached to her, whom he believed to be his real mother. Afterwards, he was told that he had not been born of the Empress, and since then, he became more respectful and polite towards the Empress, while he was grateful to her for caring for him with true motherly affection.

The splendid personality of the late Emperor was looked upon by the people with high reverence, and for it, he owed much to the great care of his guardians and tutors.

In about 1899, Communications Minister Count Yoshikawa was received in audience by the then Crown Prince. He questioned different things of the Minister, who could not answer some of them and retired, saying: "I regret to say that I have no knowledge of that. May I, by

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your leave, retire and look into it carefully?"

Prince Ito, his guardian, having heard of this, advised him that the Ministers being the Throne' strustees, he had better refrain from questioning particularly about anything but what he thought it greatly important to know. The Prince spoke also in detail of the attitude to be taken by a sovereign. The Crown Prince was greatly impressed by the Prince's advices and said: "I regret I was careless. I'll carefully follow your advice hereafter."

The Imperial guardian, at the time, spoke out to such a length and the Crown Prince obediently accepted his advice. This wise counsel given and accepted, together with his mental culture, built up his high and noble personality.

In February, 1900, the Crown Prince married, at the age of 22, Sada-ko Kujo, the present Empress Dowager. As an Empress, she was possessed of a perfect personality, being sympathetic, kind and thoughtful. She was a happy consort for the Emperor. She, during her civil life, became familiar with the conditions of the Masses. Last year, on hearing of the distress of the people from the hard times, simplified her meals, to share their burdens.

On July 31, 1912, upon the demise of the Emperor Meiji, the Emperor acceded to the throne. At that day's Levee, he read an Imperial Rescript to his subjects. It was edifying, and was a preface, so to speak, to his administration.

In the rescript, he said he wanted the harmonious co-operation of the people with him. He raised up Count Okuma and other prominent statesmen, who had been obliged to go out of power in the reign of the Emperor Meiji through the great influence exercised by the Satsuma and Choshu cliques. This was ascribed to his special desire to co-operate with the people in the administration of the country.

He hoped, in the same rescript, as his chief aim, for a more constitutional government than before, and he ardently wished for international peace. Unfortunately, against his hope, the World War broke out, and Japan had to send troops to Siberia. This participation in the war entailed an enormous expense which was apportioned for different matters of defence outside the country. The event was quite unexpected by the late Emperor and was the cause of much unhappiness to him.

The war worked a great economic and spiritual effect on the Japanese nation. The economic change greatly hardened the living of the nation and the spiritual change produced some extremists, which never had been thought of before.

The public mind was agitated, and it became hard to know which was the central influence of the political world and which school was the centre of the world of thought. Seeing this, some people said that in the new Taisho era the glory achieved by Japan in the late Meiji era had gone, and they regretted the dark and uncertain prospects of the national fortune.

More thoughtful people argued, however, that the national conditions were not so pessimistic in prospect, and Japan having nearly accomplished her object, held since the Restoration, had become a fiirst class power and was entering upon a recuperation period, while she

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was preparing for her great work to be accomplished.

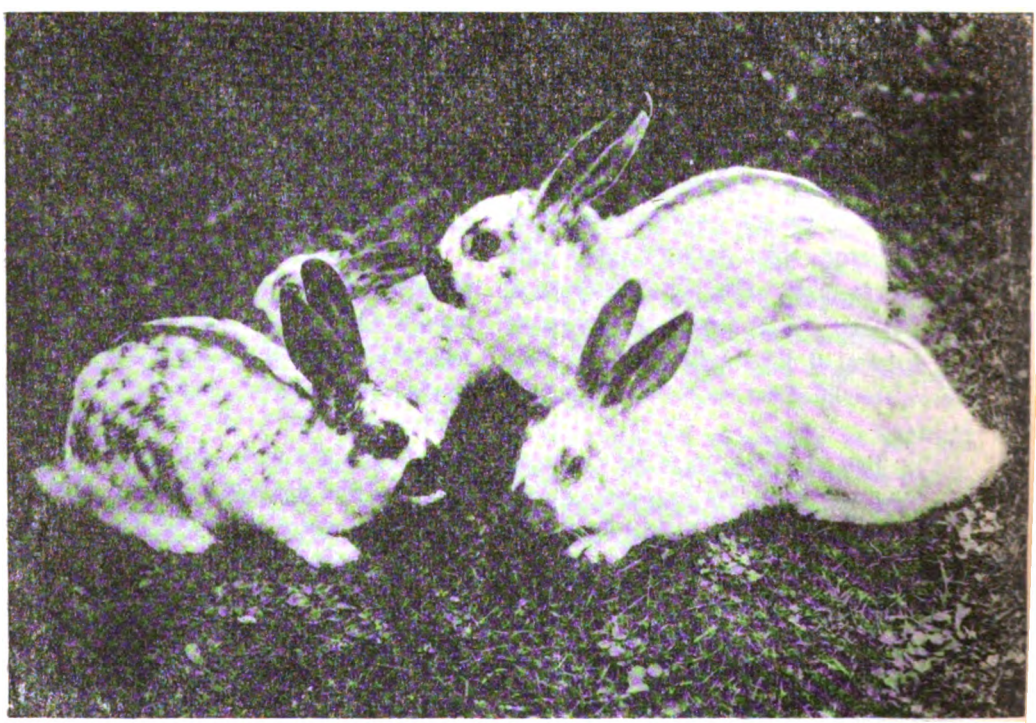
It was a preparatory period for the nation to rise again with a second high ideal. It was unreasonable to conclude hastily from the existing temporary slackness of the popular mind that the Taisho era was degraded.

While the recent conditions have been observed by some people to be chaotic or painful or pessimistic, they have been, practically, never so. The national recuperation and the national strength reserved during the reign of the late Emperor must be a preparation for great national activity and strength to be manifested during the reign of the new Emperor, the Showa era.

The late Emperor must be sympathized with for his poor health from his boyhood. From seven or eight years before his demise, his chronic trouble progressed steadily, and for the latter half of the period, his life was a very unhappy one.

All his sons, including the new Emperor, however, are splendid both in mind and body and are highly respected and loved by the people, which must have been very satisfactory to the late Emperor.

The Emperor Meiji achieved the great work of the Restoration and the late Emperor must be regarded as having well maintained his father's policies.



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The Late Emperor as a Poet

INHERITING from the great enlightened Emperor Meiji, the late Emperor had great literary and poetical talent. Undergoing the preparatory training of his father, the Emperor Meiji, he learned poetry from the late Baron Masakazé Takasaki, in addition to which he was taught Japanese classical literature by the late Dr. Toyokai Motoori, *Bungaku-hakushi*, and Chinese poetry by the late Chushu Mishima, Bungaku-hakushi.

As for his style in composing poems, he preferred bluntly expressing magnificent but naive feelings, taking after the Emperor Meiji, there being no trace of artificiality in his poems; he was not wedded to unessential minutiae of rhetoric.

The late Emperor, when he was still Crown Prince, wrote the following poem, looking at a deer which he had shot himself while hunting:—

"Omoshiroku uchi wa shitsuredo
naku Shika no,
Koye kiku toki wa Awaré Narikeri."

(Translation:)

"Although it was with delight that I shot him, I sorrow, when I hear the surviving deer bleating, as I imagine his bereaved family lamenting his fate."

The following poem was composed by His Majesty, soon after the Russo-Japanese War, when he inspected the war-trophies:—

"Mononofu no Inochi wo sutété Tatakai ni,
Kachishi Ennno wa tafutokarikeri."

(Translation:)

"How priceless these trophies: they were won by the Empire's warriors victorious at the expense of their precious lives on the battlefield."

He wrote two poems in condolence of the bereaved families of those who were killed in battle during the war. They are as follows:—

"Kuni no tamé taoreshi Hito no Iyebito wa
Ikani kono Ye wo sugosunaruran!"

(Translation:)

"How are the bereaved families of those who fell on the battlefield, fighting desperately in the national cause, leading their lives in this world? Are they not suffering agony and privation?"

"Nukigataki Toridé nukan to suteshi Mi wo
Shitou Tsuma-ko ya ikani kanashiki."

(Translation:)

"How sadly must sigh the wives and children for their husbands and fathers, warriors who sacrificed their lives in seizing the enemy's fortresses well-nigh impregnable!"

His Majesty, from the time he was Crown Prince, composed a number of odes every year on the occasion of the Imperial poetry party for the New Year. He continued to do so up to the 10th year of Taisho (1921) since when he was unable to do so owing to his ill health.

The following are the principal of his New Year poems:—

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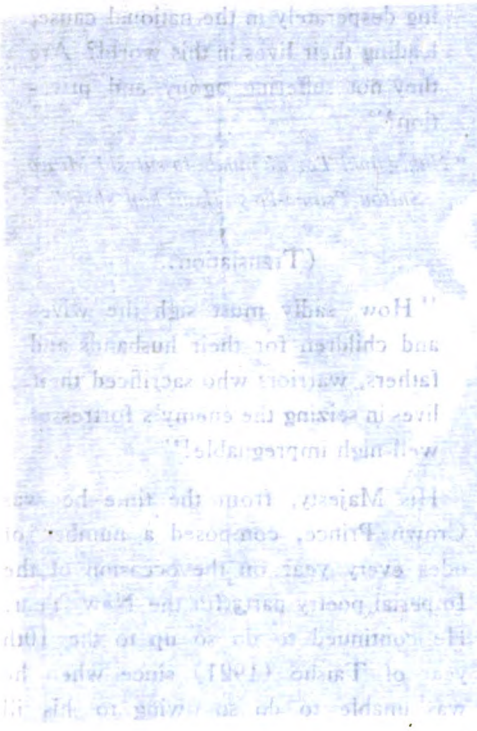

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Smoke from Peasants' Cottages

"Kagiri naki Yamada no Sato no Nigiwai mo
Tateru Kemuri ni shirarekeru kana."

(Translation:)

"The prosperity of farming villages so flourishing can be seen by the smoke so vigorously emitted from the chimneys of the peasants' cottages." (He composed the ode in association with the historical episode when the ancient Emperor Nintoku exempted the people for a time from taxes in viewof the scarcity of smoke arising from their chimneys, which he took as an evidence of their poverty.)

Cranes on the Pine-tree

"Yama-matsu no Kodzuē ni sudatsu
Hina-dzuru mo
Oya ni naraitē Chiyo yobaunari."

(Translation:)

"Fledgling-cranes brought up on the boughs of a mountain pine-tree, have just left their nest crying in felicitation of a thousand years' longevity." (It is to be understood that in Japan the crane is considered as one of the auspicious creatures, as it is believed to live over one thousand years.)

Bamboo in the Snow

"Furi tsumoru Magaki no Takē no
Shirayuki ni,
Yo no Samukesa wo omoi koso yarē."

(Translation:)

"When I glance at the snow thick on the bamboo fences, how can I not feel the cold weather threatening all our people? How I sympathize with those afflicted by the cold!"

Plum-tree in the New Year

"Aratamano Toshi no Hajimē no
Ume-no-hana
Miru Warē saē ni hohoemare tsutsu."

(Translation:)

"Early in the New Year the plum-trees are already in bloom. As I look at the smiling flowers, how can I but smile too?"

The New Year Sea

"Funē goto ni Shirushi no Hatadē uchi-nabiki,
Ura nigiwashiku Toshi tachini keri!"

(Translation:)

"Vessels at anchor are flying their flags off the shore. The flourishing New Year has arrived!"

Pine-trees on the Rock

"Fuki-sawagu Arashi no Yama no
Iwane-matsu
Ugokanu Chiyo no Iro zo Shidzukeki."

(Translation:)

"The pine-trees growing on Mt. Arashiyama, their roots deep in the rock, are never moved by fear in the face of the furious tempest. How calm they appear with their evergreen unchanged for a thousand years!"

The New Year River

"Tairaka ni Toshinami kaeru Isuzu-gawa
Kami no Megumi no Fukasa wo zo kumu."

(Translation:)

The New Year wavelets are ruffling the River Isuzu which has just passed into the new year in peace. Let us draw the new year fresh water from this crystal river, as if we drew the Blessing of God from its depths.

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(Isuzu-gawa is a river flowing in front of the Grand Shrine of Isé dedicated to the Imperial Ancestors. The passing into the New Year is here compared to the ripples on the river. *Waka-midzu* or the New Year fresh water is cold water drawn from a well or river on the first day of the New Year and is generally believed in Japan as having a rejuvenating effect.)

The New Year Pine-tree

"Tami wa mina Toshi no Hajimē wo
Matsu no Eda
Kado ni kazaritē Miyo iwau ran."

(Translation:)

"All the peoble await the New Year, setting up at their gates pine branches in celebration of the glorious and prosperous reign. How happy and merry we feel!"

Pine-trees at the Shrine Entrance

Otoko-yama Misao wo kaenu Wakamatsu no
Suyē tanomoshiki Kimi ga Miyo kana!"

(Translation:)

"As the young pine-trees at the Hachiman Shrine of Otoko-yama flourish with no fading of their fresh verdure, so is our reign full of hope and promise."

(This ode was composed while His Majesty was still Crown Prince.)

Pine-trees in Snow

"Furi-tsumoru Kashira no Yuki zo
aware naru,
Oiki no Matsu wa Hito naranē domo."

(Translation:)

"The old pine-trees with snow thick on their boughs are pitiful, although they may not feel it as they are not living human beings. (In this poem the snow covering the tree-tops is compared to white locks on an old man's head.)

Dismal Winter Moon Shining on Plum-trees

"Kagē sayuru Tsuki ni kisoitē saku Umē no
Hana no Kokoro zo Ooshikari keru."

(Translation:)

"The plum blossoms vying with the bright winter moon how valiant they are in the cold dismal weather!"

An Ode in Connection with the State

(Kuni ni Yosuru Iwai)

"Toshi-doshi ni waga Hi-no-Moto no
sakayuku mo
Isoshimu Tami no areba nari keri."

(Translation:)

"Were it not for the amazing assiduity of our people, how could the State be so prosperous as it is?"

Snow on Mountain Afar

"Yuki shiroki Fuji no Takanē no
miyuru kana,
Kashiko-dokoro no Matsu no Kozuē ni."

(Translation:)

"Through the boughs of the pine-tree loftily towering beside the Sacred Hall in the Imperial Palace is seen the high summit of Fuji, white with snow. How sublime and purifying!"

(The Kashiko-dokoro is a hall in the Imperial Palace in Tokyo, in which is enshrined one of the Three Sacred Treasures of the Imperial Family,

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the emblems of the accession to the Throne.)

Pine-trees on the Beach

"Shio-kazē no karaki ni taetē Edaburi no,
Mina takumashiki Iso no Matsubara."

(Translation:)

"Behold the pine-trees in line on the beach. How strong, ith wtheir branches stretched outboldly and patiently in the face of the raging sea-storm!"

Snow in the Beautiful Morning

"Yutaka nimo Yuki zo tsumoreru
Akitsushima,
Meguri no Umi wa Asanagi ni shitē."

(Translation:)

"While snow falls thick in the country of Japan, a morning calm prevails over the sea surrounding it." (*Akitsushima* is an ancient name for Japan, and the Japanese people generally believe a snowy year a lucky omen of good crops of rice. Therefore, the ode signifies that as the snow is in abundance on land, the year must have a good crop, while the sea surrounding the land is so peacelul.)

Early Plum-blossoms in the Country

"Fuyu nagara Kakinē no Kusa mo moe-idetē
Tanaka no Iwo no Umē no Hana saku."

(Translation:)

"Winter though it still is herbs begin to sprout near the hedges, while in front of a humble peasant's hut in the field early plum-blossoms are in full bloom."

Dawn in Front of a Shrine

"Kami matsuru waga shirotaē no Sodē no ē ni,
Katsu usureyuku Tomoshibi no Kagē.

(Translation:)

"The lights on the altar are dimmer and dimmer on my snow-white sleeves while offering prayers to God. The day is breaking."

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The Current Thought of Japan

(III)

By Dr. Toru Nagai
Formerly Director Labor-Capital Reconciliation Society

NOW let us turn to the history of the development of economic thought in Japan. Economic thought has gone through vicissitudes almost similar to those of political thought.

Unless we divide into two stages the first period of the development of economic thought, that is, from the Meiji Restoration until about the 20th year of Meiji (1887) when the Japanese Constitution was first established, we are unable to get a clear idea of what happened. The earlier stage ended with the Saigo Rebellion in 1877, while the latter stage was from that year to the Sino-Japanese War.

Whenever we wish to observe the development of economic thought we cannot do so unless we take wars into consideration. Particularly when there breaks out a civil war there takes place a change in the economic system, which brings about changes in economic thought. This is no less true in Japan than in England, simply because economic thought is of international character in the long run.

From the Meiji Restoration to the earlier part of the Meiji Era, that is, until the Saigo Rebellion, it was for Japan an age of nationalization of industry. Coal mines, iron manufacturing, and all other industries, without exception, were nationalized, each industry was government-owned, so that nationalization of industry might be encouraged and accelerated. And it was during those days that new industries made speedy development.

In the latter stage of the first period, from the Saigo Rebellion up to the Sino-Japanese War, the changes of economic thought were dazzling like a revolving lantern; what would have taken another country several decades or even a century to accomplish was realized in Japan within the small space of ten years or so.

As early as the 13th year of Meiji (1880) two or three factories were sold to private concerns, the nationalized iron-foundry, coal mining and others. This can be called the age of transference of industry from the Government to private hands, to which the Government gave protection, so this period may also be named the era of Protection of Industry.

New industries were developed and the national welfare was raised in the first period of the development of economic thought.

It is said that the Government's educational policy in those days was concentrated upon the development of industries; had it not been for taking heed to the increase of national wealth by means of encouraging industries, the economic state of the country as it is today could not have been realized.

I do not mean in the least to condemn this period in Japanese history; the policy taken by the Government during that

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time was opportune, in fact the Government was compelled to take such measures. This age was what we call the Age of Mercantilism, as adopted by England and France in the Seventeenth and Eighteenth Centuries, and similar to the Kameralism of Germany.

It was an age in which economic nationalism was carried into effect; the state gave protection to industries, while it managed them itself. This principle of mercantilism was consistent through the first stage of the development of economic thought.

The second period also should be subdivided into two stages. The first stage ended with the conclusion of the Russo-Japanese War and the latter period was until the Great War. In the first stage the national economic system was definitely established. This was the Age of Protection and Encouragement of Private Industrial Undertakings. Although it was but a prolongation of mercantilism, an economic system on the basis of liberalism was established under mercantilism.

It was during this era that the civil code, commercial code and all other codes were enacted, the customs system was for the first time established in this country, and the monetary system was brought into effect. It was the so-called Age of National Economics, so named by scholars of economics.

The latter stage was the Age of the Development of National Economics; the national territory was extended during those days; the national prestige was enhanced, by which Japan came to occupy a new international position. This was mainly due to imperialism and capitalism as well, but there is no necessity to decry the statesmanship of that age. Nor is it necessary to condemn the present age while we are living in it. The question, what we should do today, is one, and what the state of affairs is today or what the condition up to today has been, is another.

In the second stage of economic thought the nationalization of railways was carried into effect and the monopoly system for tabacco was established. The nationalization of railways reflected not in the least the influence of socialistic thought, being carried out for financial purposes and from strategic necessity not much different from the economic policy taken of Bismarck.

The nationalization of railways, the national ownership of iron and other ores, the state control of posts and telegraphs, the monopoly system for tobacco, salt and camphor does not mean a socialistic system was taken up by Japan.

It was in this second period that an economic system on a capitalistic foundation was definitely established, protected, and endorsed by the civil, commercial and other codes which had just been enacted. All the Japanese codes today aim at the maintenance of private ownership and the free competition system.

However, nobody today demands the revision of those codes; when I recall the days when the Imperial Constitution was first granted to the Japanese people I cannot help wondering why present-day people do not call for the revision of the codes.

In this second stage of the development of economic thought, the capitalistic economic organization took root and blossomed. The plant will never wither. The only thing to be kept in mind is the

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fact that capitalism in Japan is not so thorough-going as in Western countries. Keeping abreast with it, moderatism prevails, and capitalism is mitigated by warm-hearted sentiment.

Especially with reference to the agricultural organization, the tenancy system as obtained in the feudal age still remain intact, not being modernized or rationalized.

Modern industry was transplanted into this country and the economic system on a capitalistic basis was established in the second period of economic thought. Japanese capitalism was not made an independent principle by means of its own strength or the policy of laissez-faire as it was in England; on the contrary, it was supported by nationalism in the shape of imperialism or militarism.

The economic organization based upon capitalism in Japan has been constituted on liberalism with the maintenance of imperialism or militalism. Its example can be taken from the United States or Germany, the national condition of the country being entirely diffrent from that of England.

Dr. Teijiro Ueda, Editor of the "Kigyo to Shakai" (Enterprise and Society) advocates in his journal neo-liberalism and is devoting himself to the propagation of newly created liberalism.

I have been arguing these several years that the liberalism of England today it neo-liberalism, and the socialism of Germany today is social democratism; and that although neo-liberalism and social democratism may differ in their respective starting-points, they are proceeding toward almost the same goal, whenever there is an opportunity for such an argument.

Now Dr. Ueda is endeavoring to propagate neo-liberalism in Japan. But, if it is allowed to so assert, I should say that the thought of neo-liberalism as advocated by Dr. Ueda, I am afraid, will not grow so satisfactorily in such an economic organization as that of Japan, whose national condition quite differs from that of England.

Exactly with the same thought entertained by Dr. Ueda, Mr. Muto, one of the foremost business magnates of the country, has organized the Jitsugyo Doshikwai (Business Associates' Party).

I once delivered a speech at a meeting held in Osaka under the auspices of the party. I was audacious enough to assert in the presence of Mr. Muto who was sitting on the platform, that even if I admired the Doshikwai's courage in declaring a new principle and policy with a view to exterminating political evils fomented by the already existing parties, I was afraid that most likely a political party taking industrial liberalism as its blank, such as the Jitsugyo Doshikwai, would hardly be able to exert real influence in Japan. This was based on my opinion that liberalism in Japan has only been able to form the present-day economic organization with the support of nationalism; nor will it be possible in future for the principle to maintain the economic system on a capitalistic basis independently. The most striking intances can be found in the United States and Germany.

In this way, the third period was entitled: the period in which the so-called industrial revolution as it is named by

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economic students was achieved. Availing herself of the Great European War, Japan attained an industrial revolution, in my opinion. Such a scholar as Dr. Ueda who is well versed in the study of the induttrial revolution is of the same opinion. This age is one in which an economic organization on the basis of capitalism has to some extent ripened, so to speak.

Some seventy or eighty years ago, viewing the economic organization of England, observing England where an industrial revolution had already been accomplished, labor movements given birth, and Churchist movements continued for several years, Karl Marx prophesied that perhaps in the not remote future a social revolution following a political one would arise, now that capitalism had ripened.

Marx, who was still quite young at that time, at least failed in setting an accurate date for upheaval of such a social revolution, as he was far from profoundly considering the time and place. Therefore, when Marx made a tour of Holland in his later days, he openly asserted that the object of workingmen would be achieved in pacifism in democratic countries like England, the United States or Holland; he confessed in his later days his early mistake in assuming the time and method of the uprising of a social revolution.

Truly, as Marx observed in England in this twentieth century the capitalistic system is now at a standstill, being already overripe, so far as in such old traditional industries as coal mining. This is why stirkes on an extensive scale in the coal mining industry which have so frequently taken place at length culminated in such a general strike as struck the whole world with surprise a few months ago.

This is no place to dwell upon the standstill in the English economic system, but it is too true that this deadlock at which the economic organization has arrived is the result of leading industries such as coal-mining, railway transportation and others being left to the system of capitalism, that is, free competition and private ownership. Nobody can gainsay this fact.

This is why after the Great War the Sankey Committee passed a resolution that all the coal mines should be nationalized. The committee was a body established by the government in accordance with royal decree. Besides, the Samuel Committee lately passed a resolution favoring government ownership of coal and other minerals. This Samuel Committee also was a government organization established by royal decree.

That the English coal mining industry is at a deadlock is an obvious fact. Marx's prophecy was just to the point at least so far as the coal mining industry in England today is concerned. Nevertheless coal mining and other industries of public utility are not all of a nation's industries. In England there are many other industries which are not the same, in accordance with their nature.

Then what about the United States which was newly established with the English as the dominant figures? In the United States where natural resources are so abundant and which holds so many different races,—the United States where capital is omnipotent, where the power of capital is enormous, capitalism is still growing, instead of getting overripe. It looks as if the ideal Adam Smith conceived

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is being realized in this new country.

We are apt to form a mistaken judgement with regard to a thing unless we carefully take the time and place into consideration. Now that industrial revolution has been achieved, it is quite natural that labor movements arise. Capitalism has been introduced from abroad and made the basis of the country's economic organization and almost everything in social institutions is in imitation of foreign ones.

There are many capitalists and politicians who seem ready to warn the people against imitating foreign customs so far as the labor movement is concerned, saying how infected with Western manners it is to observe the May Day; or it is absurd to organize a trade-union in Japan; or that in this country there has existed from time out of mind warm-hearted relationship between the employer and employé, which has succeeded in maintaining the national constitution; or what reason is there for menacing the country and national industry by only forming an organization, winning over reluctant people by means of the power of a majority to join the body, giving a great blow to industry by going out on strike; and how unreasonable it is to set at naught the national industry by resorting to such unlawful measures.

Do those people realize that the economic system based upon capitalism now adopted by the country, the very source from which have emanated labor movements in varied forms is itself an imitation of the Western system?

It may be compared to a custom prevalent among Japanese students while we were young, of wearing a school uniform, purely Western attire, and, at the same time putting Japanese clogs on the feet. Even today such a laughable contradictory custom seems to be in vogue among high school students. Worse than that, how inconsistent it would be to wish to wear straw sandals or straw slippers, while clad in fine foreign dress, with a beautiful necktie and a hat of the latest fashion!

Do they mean to warn the laboring class, like the feet of a human body, against imitating foreign manners, but still adorn the upper part of the body with Western garments? It can not be. Some people seem to be utterly ignorant of such a self-evident fact.

The present-day economic organization of Japan has already built up a foundation on which socialism is to stand and thrive. Suppose that the importation of books from abroad were strictly forbidden, still socialistic thought will develop on the basis of the economic system of today. This economic system on its capitalistic foundation has a tendency to be socialised to some extent at a certain time and on a certain occasion. This is why some people are apt to harbor the idea of communism, in view of the general trend of the socialistic inclination of the present-day social organization.

The new social thought which arose in European countries in the wake of the Great War was neither socialism nor communism, neither liberalism nor nationalism. It is true that communism has gained a footing in Russia, which resembles the fact that capitalism in an adequate form has perfectly grown up in the newly populated United States.

In such a country as Russia, where the

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people, are, generally speaking, backward in culture and intellect, and apt to give way to sentiment and indulge in Utopian fantasy, it is possible for communism to develop.

In Italy which was once looked upon by the Bolshevik as the next country where transplantation of communisim was considered possible, radical nationalism called Fascism has now great influence, instead of communism. As to England, France, Germany and other highly civilized Western European countries, social thought which newly arose soon after the Great War is democratic social thought, neo-liberalism, social democratism, or democratized socialism.

All of these modes of thought have industrial and economic democratism or social democratism in common as their key-note. Democratism which once controlled human minds in political society has now altered its form and contents and developed in the shape of economic and generally social thought.

According to what is recently reported in the Japanese press repeatedly, the Ed cation Department officials seem to strongly oppose students of colleges and academies devoting themselves to the study of social thought and social sciences. In my own opinion, it is a trifling matter, indeed it is rather out of the question. How would it be, if the study of social matters were neglected while in the student life?

No wonder that the Japanese Minister for Justice has lately been hustling to establish an organization in which judicial officers will make, for the first time in their lives, research into social thought. There would not have been the necessity of establishing such an organ, if the present-day judges and public procurators has been thoroughly taught social science while they were students of law.

Nothing is more strange than that people who study social science or social thought at all are not serious in their researches. Why do they not make it a true study? Marx's scientific socialism is not all of social science. If one is wedded to a single thought or principle, adhering to it as if a religion, after the manner of an adherent of the Omoto-kyo Sect, who is inclined to idolize the *Ofude-saki* or Holy Scripture of that religion, he is not pursuing his study in sobriety.

One should not be an adherent of this or that one scientific theory; one ought to make thorough study in various directions so as to utilize one's knowledge thus gained for the sake of real social life. I hope may readers will deeply meditate on this matter of economic thought.

(To be Continued)

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The Raw Silk Market

BEFORE the opening of the season in June, 1926, dealers considered the supply of raw silk not much in excess of the demand. In October and November, when the goods were marketed most actively by the manufacturers, prices suffered a series of declines, and at length came down below the cost of production, throwing the market into a state of consternation.

Various reasons were assigned for the dullness of requirements, which caused the decline, such as the rapid recovery of the yen-dollar exchange, the heavy depreciation of American cotton, of which there was an unusually great crop and a falling off in general commodity prices in America.

The main reason was, however, that most of the Japanese silk reelers were less capable than before to hold out, with their funds shortened by the continued depression of the market for the past three or four years, while the supplies were increased largely by last year's spring cocoons unwinding very satisfactorily, which augmented the supplies of raw silk at Yokohama and Kobe so much that they had to be disposed of hurriedly at reduced prices in order to evade a loss.

The sellers viewed the heavy depreciation of raw silk as quite unnatural, however, and they were obliged to adopt means for stabilizing the market by holding their goods in the export market in storage on joint account, until they could dispose of these holdings at an advantage, while they decided to suspend work for the winter earlier that usual, in order to thoroughly balance the supply and demand for this season and hoping thereby to be able to arrest a further fall of the market and even to recover it to a reasonable level.

For the realization of these objects, they arranged for a low interest loan of 22,500,000 yen from the Bank of Japan. With the proceeds of the loan, it was attempted to keep in storage raw silk to the extent of 30,000 or 50,000 boxes.

As to American requirements for Japanese raw silk, the opinion obtains here that they will never fall off as long as America flourishes, whatever may be the development of rayon and other rivals, and it may not be too optimistic to say that the more these rivals develop the more the demand for raw silk will increase, giving the Japanese raw silk industry prospects to develop more and more, provided that the reelers are careful of the improvement of their mills and their products, keeping abreast with the advancement of the world.

For the past few years, the raw silk industry in Japan has been rather unsuccessful, and it has been more particularly so the past season, throwing the reelers into a very unsatisfactory position. This was partly accounted for by some bad circumstances existing outside the market and yet affecting it unbeneficially, and was owing mainly to the reeler's inconsiderate way of cocoon buying and their excessive extension of work.

The fall in the price of raw silk to a level below the cost of production is

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ascribed chiefly to an increase in the supply, while it ought to have been properly diminished by curtailing reeling.

During the first six months of the present season, from June 1 to November 30, 1926, the raw silk arriving at Yokohama totalled 399,687½ boxes, surpassing the great figure recorded for the same interval in 1925 by 4.7 per cent, and averaging monthly 66,614½ boxes.

This increase in arrivals was a result of last year's spring cocoons having unwound better than those of 1925 and also of the American demand having been larger last year than had been at first expected for such coarse sizes as 21 or more deniers which augmented the production of these particular sizes, this increased production swelling the total output of raw silk.

There is another reason, viz., that reelers who had been used to produce exclusively goods for domestic uses, came to manufacture those for exportation, as a result of a decrease in the domestic demand. Further, the mills generally hurried up reeling and selling to alleviate their financial distress.

During the same period, the total sales of raw silk at Yokohama amounted to 372,093 boxes to the exporters and domestic consumers. The amount shows an increase over the figure for the corresponding interval in 1925. But this increase was less than that in the arrivals, and on December 1 the stock held actually in Yokohama was 51,429 boxes, showing an increase over that held at the same date, 1925.

During the six months from June 1 to November 30, 1926, the large amount of raw silk was shipped from Yokohama and Kobe of 187,089 bales and 41,851 bales respectively, making a total of 228,940 bales, to America alone. This reflects the prosperity of the American silk industry. In the meantime, the price of raw silk in New York continued weak in sympathy with its heavy decline in Japan, but the fall was more limited there than in Japan.

The decline does not seem, therefore, to have given any heavy loss to the American weavers, while the Japanese reelers suffered severe losses from it, as the yen-dollar exchange recovered markedly and the exchange losses had to be borne almost entirely by the Japanese reelers, instead of being shared in equal proportions by them and the American weavers, although it was unavoidable from the fact that the Japanese reelers are poor financially when compared with the American weavers.

The raw silk imported into America during the six months from June 1 to November 30, 1926 was 278,363 bales, of which 236,001 bales were from Japan, gaining 16,085 bales in total over the corresponding interval, 1925.

During the same period, the consumption of raw silk in America (the amount of delivery to the mills) totalled 265,634 bales, of which Japanese silk was 219,470 bales. As compared with the like interval, 1925, the total consumption marks a gain of 8,394 bales.

During June and July, a decreased amount was consumed by the American mills in consequence of broad silks having grown rather unfashionable and their stocks held by the mills having been disposed of at a great reduction.

Later, the situation turned normally

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better in the silk tissue market there, encouraging the increased consumption of raw silk again. Hence, the monthly consumption steadily increased from August, and in October, it was 47,768 bales, of which Japanese silk was 39,858 bales. In November, it lost a little, with 47,634 bales, of which 40,470 bales were Japapese silk.

Considering the recent consumption in America nothing need be feared of its future, provided that the price in Japan is not unreasonably high.

As to the supply and demand in Yokohama, Kobe and New York during the period from June 1 to November 30, 1926, it may be stated that it was rather favourable, with no particular loss of balance between the supply and demand.

What will be the condition from December 1 to May 31 next? Of course, it is impossible to say anything definite about it, for it depends upon the future movements of the market here and the condition of the American silk trade and industry, which will affect the American consumption and Japanese production of raw silk. From the past and present conditions prevailing here, however, something may be said.

Before discussing the future supply of raw silk, let us note the production of cocoons, which decides fundamentally the amount of raw silk production.

An official estimate of the cocoon crop has the following:—

	Estimate for 1926. *kwamme*	Comp. with 1925. *kwamme*
Spring Cocoons:		
White ...	27,792,651	1,302,839 Dec.
Yellow ...	16,405,455	2,573,638 Inc.
Total ...	44,198,106	1,270,799 „
Summer and Autumn Cocoons:		
White ...	38,058,270	2,460,962 Dec.
Yellow ...	1,285,340	67,917 „
Total ...	39,343,610	2,528,879 „
Spring, Summer and Autumn Cocoons Total:		
White ...	65,850,921	3,763,801 Dec.
Yellow ...	17,690,795	2,505,721 Inc.
Total ...	83,541,716	1,258,080 Dec.

From the above figures, it may be noted that the 1926 spring cocoon crop increased 3 per cent. over 1925, but the summer and autumn crop decreased 6 per cent., both crops showing in the total a loss of 1.5 per cent.

Another estimate given by the Dai Nippon Sericultural Association shows an increase in the spring crop similar to the official estimate, but in the summer and autumn crop, an increase is shown of 0.8 per cent., contrary to the official estimate.

Even granting that the 1926 cocoon crop is actually under that of 1925 as officially estimated, the total supply of cocoons for this season may be considered as not decreased from that for 1925, when the fact is taken into account that an unusually large amount of cocoons was carried to this season as a result of the heavy depreciation of raw silk at the beginning of the last calender year.

If this consideration is right, the total supply of raw silk for this season will not be decreased from that for last season. In fact, the amount of raw silk arriving at Yokohama and Kobe has been far larger this season than last season, evidently due to an increase in the cocoon crop. The arrivals at Yokohama alone reached 399,687½ boxes from June 1 to November 30, gaining 4.7 per cent. over the figure for the like interval, 1925.

How much will arrive hereafter? The arrivals at Yokohama and Kobe from

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December 1, 1925 to May 31, 1926 were 259,884 boxes and 54,820 boxes respectively, making a total of 314,704 boxes. Assuming that the arrivals from December 1, 1926 to May 31, 1827 are similarly large as those for the same period, 1925-1926, the total for this season will be 786,026½ boxes, comprising 659,571½ boxes at Yokohama and 126,455 boxes at Kobe, an increase of 28,794½ boxes over that for last season.

The above calculation is based on the assumption that the mills work as many days as usual. But this year they decided to suspend operations for the winter season somewhat earlier than usual, or from December 18. What amount of production will be diminished by this? Usually, they work until about the 25th or 30th of the month. So, this year they are stopping work one-two weeks earlier.

The decision seems to have induced every mill to work with unusual activity so as to produce and market as much goods as possible. This is having the effect of limiting a decrease in the output of raw silk consequent upon the earlier suspension of work, making it practically much less than was intended when making the decision.

The arrivals in one month from December 16, 1925 to January 16, 1926 were 53,997 boxes, consisting of 43,642 boxes at Yokohama and 10,355 boxes at Kobe, which may be compared with the same period 1924-1925, when 40,049 boxes arrived at Yokohama and 8,169 boxes at Kobe, making a total of 48,219 boxes, the average for the two periods being 41,845 boxes at Yokohama and 9,262 boxes at Kobe, a total of 51,108 boxes, at the daily average of 1,703 boxes.

Granting that the mills actually suspend work 14 days earlier than usual as decided, the total production of raw silk thereby reduced will be only 23,842 boxes, calculated on the basis of the above daily average. Practically, however, the suspension will be little longer than 8 days more than the usual period. If so, the reduction will be only 13,624 boxes.

A certain leading silk interest has stated that the reelers need not work so hurriedly at this time, when the price of raw silk does not even cover the cost, and their decision to suspend work for the cold season somewhat earlier than usual will certainly diminish the general output by 25,000 or 26,000 boxes.

The figure given in these remarks seems to be rather too large, when compared with the above calculation.

Since the decrease on acount of the earlier suspension of reeling may be calculated to be comparatively small, the total supply of raw silk from December 1, 1926 to May 31, 1927 may be estimated on the basis of this calculation as well as on the actual amount arriving in the same period, 1925-1926 as follow:—

	Yokohama Boxes	Kobe Boxes	Total Boxes
Arrivals from Dec. 1, 1925 to May 31, 1926	259,884	54,820	314,704
Decrease in Arrivals for 14 Days from Dec. 18 to 31, 1926	11,158	2,466	13,624
Arrivals from Dec. 1, 1926 to May 31, 1927	248,726	52,354	301,080
Stock on Dec. 1, 1926	51,429	10,000 (*Estimated*)	61,429
Total Supply.....	300,155	62,354	362,509

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The total estimated supply of raw silk in the export market of Japan from December 1, 1926 to May 31, 1927 will be 362,509 boxes as above. What will be the total amount of busines done in the period? That will of course depend upon the condition of the demand in America and the selling policy adopted by the Japanese reelers.

From June 1 to October 31, 1926, the consumption of raw silk in America decreased from the figure for the same interval, 1925, but the average monthly amount of Japanese silk consumed there in the period was 35,915 bales, and in October, it was as much as 39,800 bales, although it decreased a little in November, The average monthly amount consumed there from November 1, 1925 to May 31, 1926 was 34,352 bales. For the same period of 1926-1927, a similar consumption may be expected there without being too sanguine.

If the American demand is as good as thus estimated, the total sales in Yokohama and Kobe during the period of seven months from November 1, 1926 to May 31, 1927 may be expected to be nearly as great as those for the same interval in 1925-1926 and the amount carried forward to the following season to be a little less than 20,000 boxes, considering the following sales from November 1, 1925 to May 31, 1926:—

	Sales in Yokohama Boxes	Sales in Kobe Boxes	Total Boxes
For export	317,014	64,723	381,737
„ home use	19,535	2,194	21,729
Total	336,549	66,917	403,467
Monthly average ...	48,078	9,559	57,638
Carried forward to 1926-1927 season..	15,118	4,721	19,839

If the sales for this season are assumed to be smaller than the above sales for last season and as much as the average sales for the past two seasons, the figures will be about the following:—

	Sales in Yokohama Boxes	Sales in Kobe Boxes	Total Boxes
1925—1926	336,549	66,917	403,466
1924—1925	304,085	57,060	361,145
Seven Months' Average	320,317	61,989	382,306
Monthly Average...	45,759	8,856	57,615
Carried forward to next season.....	31,350	9,649	40,999

On June 1 in the past three years, the stock held was as follows:—

Year	Stock Held in Yokohama Boxes	Stock Held in Kobe Boxes	Total Boxes
1926	22,592	4,187	26,679
1925	15,947	4,731	20,678
1924	34,870	4,506	39,376

The amount in stock in June 1, 1927, may be calculated at an unusually small amount on the basis of an estimate giving this season's total sales at the same amount as for last season, say, 15,118 boxes in Yokohama and 4,721 boxes in Kobe, making a total of 19,839 boxes.

In view of these calculations, the condition of supply and demand hereafter this season need not be regarded pessimistically.

What will be the results of this season's silk reeling in Japan? It is hard to judge from past results, for no more than one-half of the yearly estimated output has been disposed of as yet. Considering, however, the past condition of business, it may be said that this season's silk industry has been especially hard to manage profitably.

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The earthquake destroyed the stock held in Yokohama, and the wound received by the reelers is not yet quite healed. Moreover, this was followed by a series of heavy declines in the price of raw silk since the end of 1924 due to the keen recovery of the yen-dollar exchange, causing the double extra class to fall off to 1,470 yen in the spring of 1926 as against 2,000 odd yen, at which it was kept up until the end of 1925, giving considerable losses to the reelers. In the circumstances, it is wonderful that they successfully met the difficulty and could continue work and lay in new cocoons.

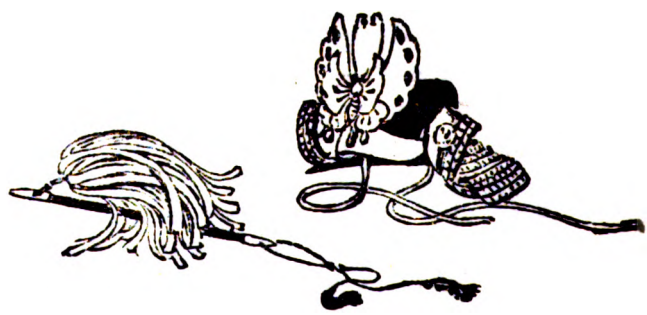
The average cost of cocoons of this year at the mills, together with the wages of 350 or 400 yen per 100 kin of raw silk, makes a total of 1,646 yen for white silk. The mills have thus far used chiefly spring and late autumn cocoons, which were better in unwinding and easier to reel than the summer and early autumn crops. Taking into account this fact and some other circumstances, the actual cost may be put at 1,596 yen, being higher by 150 yen than the existing price of double extras.

What is the average price received by the reelers this season? The following give the highest and lowest prices of double extras ruling in Yokohama since June last:—

Month.	Highest Price. Yen	Lowest Price. Yen	Average. Yen
June.....	1,720	1,540	1,604
July.....	1,680	1,560	1,607
August	1,600	1,550	1,573
September...	1,620	1,600	1,610
October	1,630	1,470	1,540
November...	1,500	1,450	1,475

These average prices show little profits or losses to the reelers. The present prices, being lower, are giving a greater loss to the reelers.

This has been a serious blow to the sericulture of Japan, and consequently, means have been taken for stabilizing the market by getting a low interest official loan, with which a quantity of raw silk held in the export market has been held in storage on the reelers' joint account for the object of holding it back until the market turns to their advantage.



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Lacquered Butterflies

A NOVEL

(II)

By Ryutei Tanehiko

FUKAKUSA-NO-SATO was a quiet place not far away from Kyoto. There was a hermitage there. Its yard was overgrown with grasses and its fences were mantled thickly with ivy and thorns. The scene looked rather too wild to make the hermitage habitable. Still there was certainly a dweller in it, for human voices chanting Sutras were heard mixed with the soughing of the wind among the pine trees, and smoke of incense came sweetly and quietly from the window. This was the retreat of Mugen-hoshi, Madam Mutsura's father.

Mutsura and her girl Chidori lived in concealment in this hermitage, attended by a few maids, since her husband Watanabe Kiso took the field.

She looked forward eagerly to a message from her husband, but none was received from him, who was presumably too busy in military business to write a letter to his wife.

One dark rainy night, Mugen, the father, went out of the cottage, to get information of Kiso for his daughter and grand-daughter. He put on a raincoat and a straw hat. He approached stealthily the Mii Temple, which the enemy besieged. There were soldiers of Taira-no-Munemori prowling about the temple in twos and threes feeling for the enemy preliminary to setting fire to it. They came across Mugen, whom they mistook for the enemy's spy and surrounded him.

Mugen was much surprised. "Don't suspect me!" cried he. "I am a Buddhist priest residing in this neighbourhood and have been seeking for something to eat to keep body and soul together, as I have had none to give me alms in these troubled times."

The soldiers held up the pine-torches and carefully looked at the old man by their light. One of them knew him by sight and said: "This man is the father of the wife of Watanabe Kiso-o, who is hated by our Lord Munemori. We may press him for information of the whereabouts of Kiso-o's family."

Mugen, an ex-samurai, was a master fencer. It was useless to quibble more with one knowing him. Suddenly, he rushed at one standing before him and wrested from him his sword, with which he killed a few, but he received wounds, as he had too many to fight. In the meantime, there was another heavy downpour of rain, which extinguished the pine-torches.

Under cover of darkness, Mugen made his escape and ran away to his house.

Mutsura, his daughter, was worried about the safety of her father, who was not back till late, and went out to meet him. When she had proceeded five or six *cho* along an unaccustomed road, she met the downpour and took shelter from it under a roadside tree. Soon, the rain stopped and the stars twinkled again. As

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she was about to resume her search, she saw some one running in her direction. He was breathing feebly, and as he came near her, he fell down and became unconscious. She looked at the man and was astonished to find him to be her father.

"Oh! father!" she cried. She ran up to the old man and was again surprised to see him suffering from severe wounds. She shouted at him. It entered his ears and he came to life again. He related to his daughter what had happened. "Such being the case, you cannot any longer hide yourself safely in my house. Go elsewhere and conceal yourself from the enemy," concluded the old man. As he finished, his strained nerves relaxed and he died.

Mutsura clung to the corpse of her father and wept bitterly. She could not, however, any longer, be off her guard against the enemy. She summoned her maids, with whom she buried her father.

In the meantime, it dawned. Mutsura, who had come back to the hermitage, offered a sacred light at the family Buddhist altar. She told her crystal beads and chanted a prayer before the spirit of her deceased father, reciting the Fumonbon of the Hokekyo (a sacred book).

Sounds of camp-bells were heard by her very faintly intermingled with the wind. She listened. She supposed a severe battle was being fought by her husband with the enemy and apprehended his death on the battle-field which made her extremely sorrowful, so soon after her father's departure. Presently, she heard quite distinctly drums for an attack. Thereupon, she thought that it was improper for her as the wife of a warrior to sit quietly reciting a sutra at this moment, and she made up her mind to go to the battle-field and assist her husband in fighting the enemy. With this determination, she took up a white shafted halberd and ran out to the battle-field.

On the way, she noticed one armed warrior coming running towards her. As he approached her, she found him to be Kuro-maru, a devoted retainer of her husband.

"Kuro-maru! I have been waiting you impatiently. How about the battle?" she inquired.

Kuro-maru, who saluted her, said: "Prince Mochihito has been sent to Nara by General Yorimasa to avoid the battle, and we made camp at the Byodo-in, Uji in front of the Uji River, the bridge of which was destroyed by us. The enemy closed in upon us like a flood, led by Munemori. The battle was opened with arrow shooting, after which Utsunomiya Tadatsuna, the enemy's chief, and his men crossed the river as a van guard and hand-to-hand fighting began. The battle is now at its height. The issue of the day is not yet decided. I have come to tell you this and will come again."

Instantly, Kuro-maru hurried back to the battle-field. Mutsura thought it impossible to hope for the victory of her husband, now that the enemy had crossed the river. She wished to see her husband and tell him something by all means, while he was alive. She came back to the house and met one of her maids, to whom she said: "I am going to the battle-field and it is fortunate that Chidori is asleep. If you hear of my death and the death of my husband there, be kind enough to at once leave here with

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my girl for Yashiro, Tanba Province, which is Lord Yorimasa's territory, where you will find some patriots, with whom you may live with the girl safely in concealment."

The maid looked at her mistress in astonishment and wondered what she should do.

Mutsura put on her husband's armour and hurried to the Byodo Temple. But the fighting was confused there and she could not discover her lord or husband. Meanwhile, the enemy pressed hard upon her side. She met the enemy with her halberd and fought bravely. She soon killed 14 or 15 men, and received some wounds herself.

She wished to see her husband desperately, but could not find where he was. So, she gave it up and came back to her hermitage staggering and fatigued with her wounds.

Chidori had been awakened and cried on seeing her mother's changed appearance. Soon, Kuro-maru came again and said: "You have been on the battlefield, Madam. We were outnumbered and defeated. Our lord, your husband and all other members of the Watanabe party died fighting. I advise you to quit this place as quickly as possible. I'll accompany my master to the other world."

As soon as he said this, Kuro-maru prepared to commit harakiri. Mutsura detained him and said: "I am too seriously wounded to live any longer. The only thing I am anxious about is the life of Chidori. If you could bring her up, you would do more for me and my husband than to accompany us to the grave by killing yourself now.

"My father was a ronin, called Isoroku Kadono, and my original name was Kozakura. When we lived in Tamuke-machi in the Province of Dewa, I was told my fortune by a fairy. She predicted a child to be born to me. I never thought to be married and to have any child. Later, I came to the capital and served in the Watanabe house, where I fell in love with my husband and was married, giving birth to Chidori. It is just what was predicted by the fairy, who foretold that I would be short-lived. This last prediction is being fulfilled, too."

She then took out an incense-box and three parcels of money which she handed to Kuro-maru and continued her talk very painfully with the agony of her wounds:

"My Chidori is betrothed to Some-maru, son of Sazuku Watanabe, to whom I handed one part of this box as an evidence of betrothal. Some-maru being borne of a concubine, is said to be living with his nurse in a neighbouring village to avoid the persecution of the legal wife of Watanabe from jealousy. I have not been told of the village's name. As Watanabe died in battle, too, you will have no one to ask about the residence of Some-maru. Would you have the kindness to seek his residence some way or other and arrange for his marriage with Chidori each presenting to the other one part of the incense-box, two butterflies of which are separately lacquered on each part."

As she finished her long talk, she breathed her last. Chidori and the maids could do nothing but weep.

Kuro-maru thought that Mutsura's dying words had reason. He soothed the crying Chidori and concealed her in a box of sutras. He put on Mutsura's

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armour, which he knew to be her husband's favourite suit, instead of his own armour. The maids were allowed to leave the house as they pleased.

There was no time to bury the body of Mutsura. It was covered with brushwood, after which fire was set to the cottage, which was soon burnt down.

With all things done, Kuro-maru put on a straw hat and a straw rain-coat, and with the box of sutras on his back, he was going to leave the place, when an arrow struck his armour sleeve. He looked round and saw a pretty boy, about 10 years old, armoured and coming out, pushing his way through overgrown summer grasses, with a bow.

He cried: "You are Kuro-maru, Kiso-o's retainer.

No Kuro-maru! I am Mio-maru, son of Taro Senju, who has been killed in battle by you. I have been seeking you to take my father's revenge on you. Come on! let's fight it out."

Kuro-maru replied, smiling: "I am greatly struck by your courage and manly conduct to come to war and to seek to take your father's revenge on me in spite of your being still very young and having been taken care of by your nurse, if the world were peaceful. I killed Taro Senju, a chief samurai, near the Uji Bridge. If I were killed by you now, however, people would say that I gave my life to you simply from compassion, which would not be a honour to you. Come again to fight me when you are grown up. Then, I shall be very willing to meet you. In the meantime, I'll leave with you this as a pledge."

He took a small piece of cedar hanging on the breast of his armour. The boy received it gladly and ran off.

Kuro-maru, who looked after the boy, thought he would be willing to be killed by him, were it not necessary for him to preserve his life for the sake of his master's girl.

The wife of Sazuku Watanabe, Katada, having heard of her husband's death, sought to find his body lying on the battlefield, and visited alone the Byodo Temple, Uji. It was rather late at night and was very lonely. She searched for the body of her husband in the dark and stumbled over a corpse. She peered at it through the darkness and found it to be Sazuku. How intimate their conjugal relations had been! He had committed *harakiri* and beheaded himself. For a while she held the head in her arms and wept. Then, she wrapped up the head and rose with it. She took heart and went near to the Uji Bridge.

The moon came out. She saw a shrine. She understood from the tablet's letters on the torii that it was dedicated to the spirit of Hashi-hime. As she noticed the name, she shed tears and said to herself: "I understand that this Hashi-hime lost her life on account of jealousy and that when one who is envious of something, prays to her, the prayers will be answered. I am chagrined by the talk of my jealousy of my husband's love of his mistress Katsuragi, who gave birth to a boy and of my imprecation of her and her son, on account of which the son was concealed somewhere by my husband. I never felt jealous about the child, but on the contrary, I was glad of it."

She mourned her husband's neglect of her through misunderstanding and deter-

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mined to kill herself.

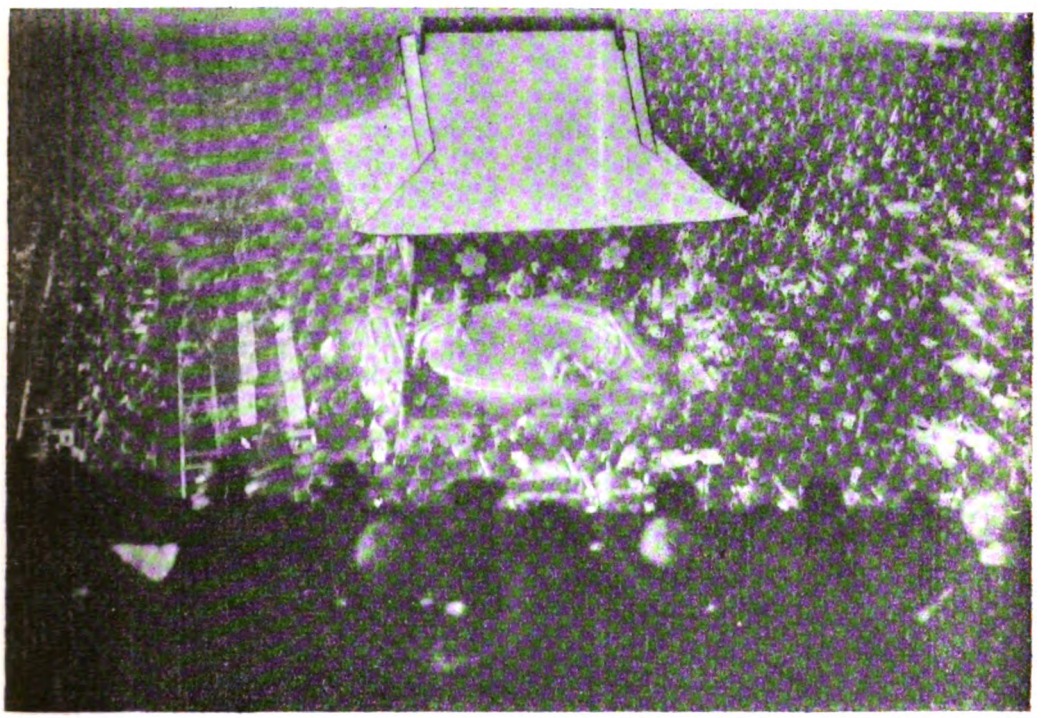
She buried her husband's head. Then, she drew her dagger, with which she stabbed her throat and died.

A woman appeared out of the shrine. Her hair hung in disorder over her shoulders. She held in her left hand a straw figure with many nails driven into it—the usual method of imprecating another person—and she smiled complacently at seeing the corpse of Katada, to which she gave a kick.

Kuro-maru happened to come across the place and met the strange-looking woman. He tried to identify her, but she covered her face with her sleeve. A *rokubu* (a Buddhist pilgrim) appeared after Kuro-maru and seized a tassel of his armour, while he seized the woman by her sleeve. Each pulled the other, until the woman's sleeve was torn off by Kuro-maru and Kuromaru's armour tassel by the *rokubu*.

During the tussle, the moon was behind a cloud, and when it was over, it shone through clouds, when the woman looked at Kuro-maru and nodded. The moon was again hidden by clouds, and the three disappeared in different directions.

(To be Continued)



Famous wrestling match opened at Kokugikan, Tokyo.

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Japanese Raw Silk and its Relation to Rayon and Chinese Raw Silk

MR. J. Fujimoto's interesting views have been published in regard to Japanese raw silk in relation to rayon and Chinese raw silk, which may be summarized as follows.

In Japanese sericultural circles, some consider rayon and Chinese raw silk as two most formidable enemies of Japanese raw silk, while others think both need not be feared.

It was after the Japan-China War that Chinese raw silk began to be watched in Japan as an enemy of her silk. Government experts were sent to China and Japanese reelers also visited the country and inspected the condition of sericulture there, by which the Japanese could get a true idea of how the Chinese silk industry stood.

At about the same time, the Chinese Central Government started the protection of the silk, cotton, woollen, tea and sugar iron industries under the Factory Encouragement Law as a result of the Shimonoseki Treaty concluded with Japan after the same war, under which the Powers established their works in the Chinese open ports.

The above Chinese law guaranteed 5-6 per cent. dividends for certain fixed years for these industrial companies. But this industrial protective policy was practically given up some years after that, owing to the financial distress of the Chinese Government, caused by a series of internal disturbances. Since then, protection was not given to the silk industry there as to other industries, but on the contrary, exactions were made of it, which hampered its development.

Afterwards, another industrial protective policy was adopted by a certain famous Viceroy, who established a sericultural school and encouraged sericulture among the Chinese farmers, with experts engaged from Japan. It was perhaps the most prosperous period of Chinese sericulture.

After the Viceroy, the industry has not been protected again, although it is now being led and aided by Americans, who are giving impetus to its improvement and development.

In the meantime, no good means have been taken by the Chinese Central Government for the sake of this most important export industry, but on the conrary, the Cantonese Government has been exacting taxes for three years in advance from the silk mills.

This official extortion has been the chief reason for the undeveloped condition of Chinese sericulture in the past, and until the political situation is settled, not only this industry but all other industries there cannot be expected to develop. When can the political situation be expected to be settled? No one can possibly reply.

The Chinese people created and developed themselves lucrative industries from old times, without any official protection and encouragement, relying upon their much developed autonomy. Yet the long

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seclusionism and a series of internal disturbances impeded her industrial development. Will Chinese sericulture remain in so undeveloped a condition forever? If so, we need not fear anything from it as an enemy of Japanese sericulture.

Actually, however, reason does not admit of any such optimistic view of the question on our part. Those who concluded there was no need of a apprehension of the Chinese silk industry twenty or thirty years ago, may appear to have been foresighted, when its present condition is observed. It must be said, however, that the present conditions are not conclusive.

Most people in Japanese sericultural circles saw the importance of Chinese sericulture from the first, and the Government authorities concerned being of the same opinion, made the utmost efforts to improve and develop sericulture in Japan, which in combination with strenuous exertions made by the people brought Japan's industry to the present condition of marked and rapid development. Had Chinese sericulture been considered then as poor in prospect, no such development would have been attained by the Japanese industry.

Rayon made its appearance like a comet, which astonished the Japanese sericultural world, where no detailed knowledge was obtained of its properties. Later, it was found not to be compared with natural silk in quality and not to be, therefore, feared as the latter's rival. After the World War, however, it made rapid progress in production and quality.

One opinion here is that natural and artificial silks have, each, uses different from the other, and the territory of Japanese raw silk has not been encroached upon by it, which may be seen from the yearly growth of American requirements for Japanese raw silk.

But this is a superficial view. We must look below the surface. It has been said for twenty or thirty years that the demand for raw silk will never be brought to a standstill, for it has still much room for increase, when it is apportioned to the world's population, while the supply cannot be expanded at once beyond certain limits. This impression cannot be shaken even to-day.

When rayon was known by the name of artificial silk, its object was to serve as a substitute for raw silk. But a few years ago, it was re-named, and then later took the present name of rayon. When we take into consideration the facts that led to these changes in its name, we may take it as a demonstration making it a new and independent product in the textile industry.

How the products of rayon have been multiplied of late! We may regard it as a powerful enemy of raw silk, nay, of all other yarns. Its material is inexhaustible, its industry fits mass production and has a nature that makes itself the world's common industry. When it increases in production much more than at present, it will be so cheapened as to ill affect even the cotton yarn business. There are not a few rayon factories in course of erection or extension in Japan, and these manufacturers perhaps intend exporting their products over and above preventing the importation of the foreign products.

Capital and labour are as indispensable for industry in future as they are at present. At the same time, an uneasy feel-

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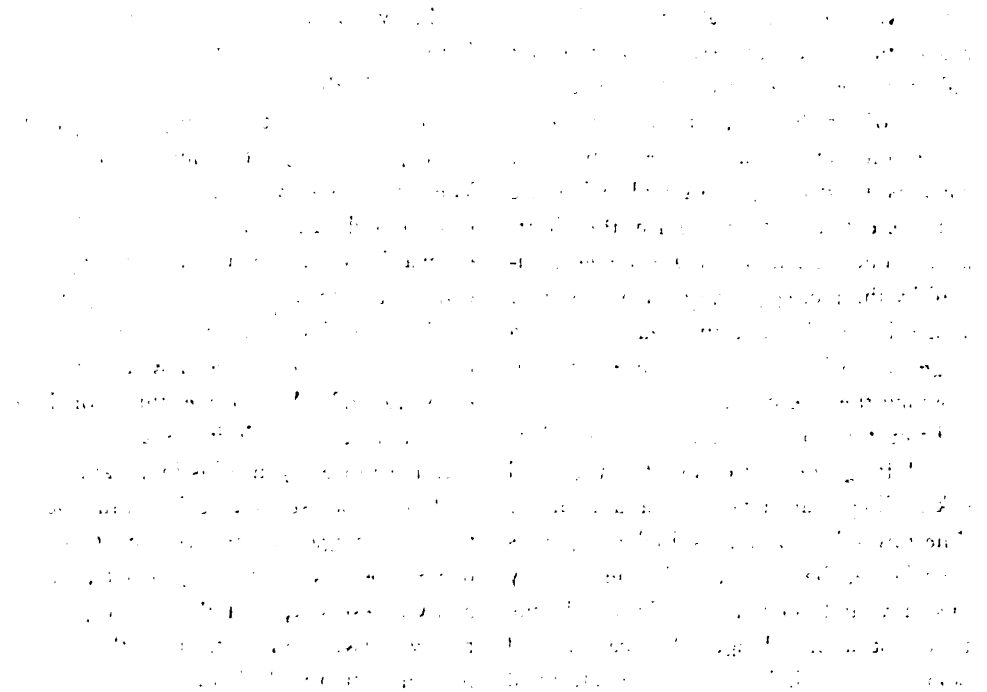

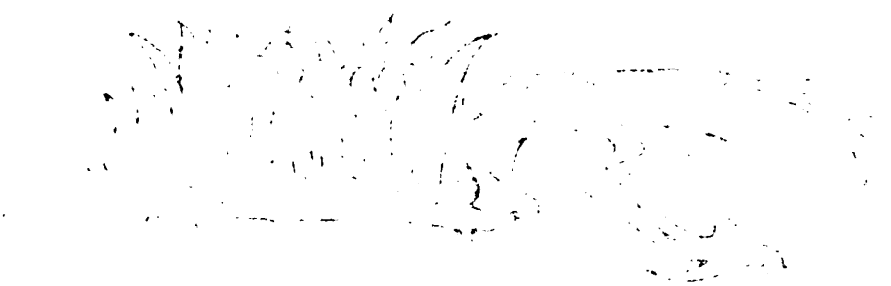

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ing pervades them. Labour has risen so much that it is impossible for the silk industry to effect a reasonable reduction in its cost of production, unless it is a little more mechanicized. The supply of cocoons is growing short and sericulture must be extended to replenish the shortage. The sericulturists are being troubled by the increased cost of production. Japan is too limited in area to allow a large extension of sericulture without affecting the rice crop.

From this consideration, new capitalists are shifting their attention from natural silk reeling to artificial silk manufacturing. The raw silk industry is looked upon as speculative, being invariably menaced by unsteady and fluctuating prices. Is the time not approaching, when capital and labour in the industry will be attracted gradually to the artificial silk industry? Is there no longer any room left for investment in the raw silk industry? Is it impossible to extend this industry to Korea, Formosa, Manchuria and China? We may look with confidence to European and American rayon coming on eastward like a flood. China is re-convening the tariff conference, and when she becomes independent in this direction in future, how much tariff will be imposed on rayon? When we think of these things, we cannot admit the advisablity of creating more rayon mills in Japan.

The Japanese silk reelers must be on their guard against the two most formidable enemies of their products, rayon and Chinese silk, and they must go vigorously forward in cultivating the market in competition with them.

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The Flying Godown

SOME centuries ago, there lived, in the province of Shinano, an eminent Buddhist priest. Having practised religious austerities by himself in a country temple and not having received the formal Buddhist commandments from a dignitary in the capital, he visited the Todai Temple in Nara, the capital, after a hard, long journey and received these commandments from its abbot.

After that, he intended, at first, to go back at once to his native place, but decided later to stay at Nara and to prosecute his Buddhistic studies. So, he one day stood in the centre of the temple grounds and looked round to find a suitable place, where he could quietly practice austerities. He saw a mountain standing mistily in the distance in the southwest. It looked very quiet and attracted his interest. He decided to stay and study there, and went to it.

On his arrival there, he found it as congenial as he had supposed. He erected there a hermitage, in which was placed a Buddhist image.

After many years' austerities there, he became possessed of wonderful divine powers, either as an outcome of his asceticism or by his natural virtue.

There lived at the foot of the mountain a wealthy man of base character. Every day the priest's iron bowl (an article carried by mendicant priests in asking for alms) would come flying to this house, and when it was filled up with rice, it would fly back to the priest, providing him with his daily food.

One day, when the rich man was busy taking something out from one of his godowns, with the assistance of his servants, the iron bowl came flying. Seeing it, he grumbled with a vexed look: "Here is another visit of the bowl. How greedy it is!"

So saying, he threw it into one corner of the godown and continued his work. Soon the work was over, but the master and his servants forgot the bowl and went out, locking it in the godown.

After a while, the godown began swaying. "What on earth is the matter?" the servants exclaimed, amazed. Then, it heaved up a foot. The men, who were struck dumb at first, then recalled the bowl and said: "We mislaid the

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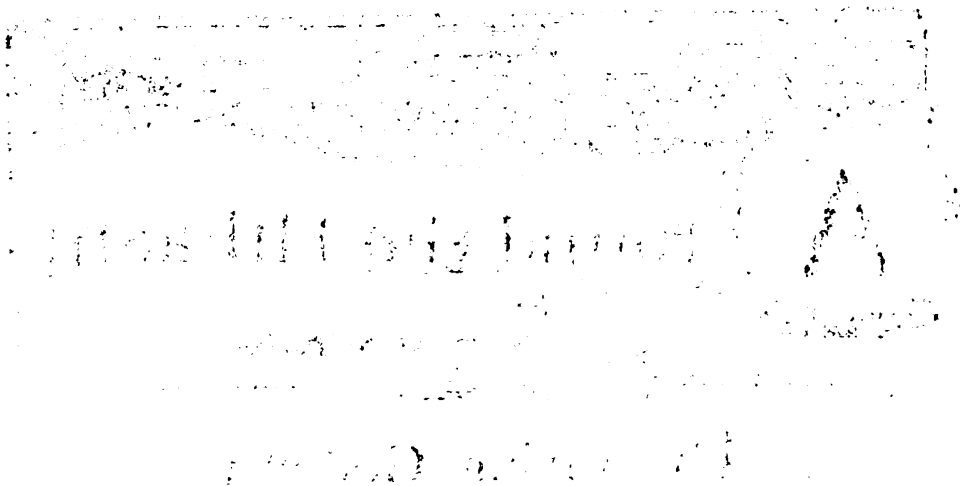

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bowl in the godown, and this is perhaps its act." Suddenly, the bowl came out and placed itself under the godown so that the big godown was mounted on the small bowl. Presently, the godown was lifted about 20 feet in the air and began to fly.

The men made a great commotion, crying "Look there! Look there!"

The master could do nothing to stop the godown flying away and only ran after it to follow it to its destination. He was followed by his men and many of his neighbours.

The godown, on the iron bowl flew to the mountain lying between the Provinces of Yamato and Kawachi, in which the priest lived, and descended with a great thud beside his hermitage.

The rich man, who arrived soon after, approached in fear and humbly said to the priest,

"Reverend Sir, such an amazing thing has occurred. To-day, your iron bowl came to me as usual. It had been always filled up with food at once, but to-day I was too busy to attend to it soon and forgetfully left it alone in the godown, which was locked. Then, the godown began to swing, lift and fly, and fell down on your ground as you see. Please return it to me."

The priest respended in a quiet tone:—

"It is really strange, but there can be no doubt that it flew and arrived here. You must resign yourself to the inevitable. I can't return it to you, for it suits me in storing provisions in this mountain, where there is no such good store house available. But you may take its contents back to your house."

"How can I take them back to my house, Sir, as there are 1,000 *koku* of rice in it!" the master replied.

"Then I will send them back to your house. It is very easy," the priest said.

So saying, he placed one bale of rice on the iron bowl and threw it up. It flew away. The remaining bales followed it one after another in a line like a flight of wild geese. The wealthy man was startled by the miracle and stood aghast, staring at the sky, in which the rice bales were flying away. A feeling of respect was born in his mind towards the priest, who was possessed of such marvellous power.

"Wait just a moment, please, Sir!" he exclaimed, "you may keep for yourself 200 or 300 bales here for your use."

"No, I do not want it. How can I manage to use such a big amount of rice?" the priest replied.

"I'll give you, then, 10 or 20 bales or as much as you want," the wealthy man said.

The priest declined even this revised offer and said, "No, I do not want any at present. I will ask you for it, when I want it."

Soon, all the rice bales had streamed into the sky and descended on the ground of the wealthy man's house.

At about this time, the Emperor Daigo was taken seriously ill. Every sort of prayer and Sutra-chanting was resorted to for his recovery, besides the best medical treatment. But the illness indicated no symptoms of quick recovery.

One court official recommended the priest to the Emperor. He said:—

"Your Majesty, I have learned of the great reputation of a saint at Shigi in the Province of Yamato, where he has been

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staying for many years practising austerities and never visiting the town. He is said to have a power, by which he makes an iron bowl fly in the air and does some other marvellous things, while he himself sits in his hermitage. He may be summoned and asked to pray to Buddha for the recovery of Your Majesty."

The proposal was readily sanctioned and it was decided to send for the priest. One *Kurando* (the Emperor's Secretary) was ordered to go to Shigi Mountain and ask the priest to come with him. He at once set out and visited the priest, to whom he conveyed the Imperial message.

"Sir, I feel much honored to be given the Imperial message. But I may be excused from visiting the palace. I will pray for the Emperor's recovery in this place," the priest said.

"How can we know, then, that your prayers have been successful, when the Emperor recovers?" the messenger asked.

"You ought only to desire the prompt recovery of the Emperor and not to care about the success or failure of my prayers," the priest said.

"There are many other Buddhist priests praying for the recovery of the Emperor. Is it not well, therefore, for you to give a proof of your most sacred prayers?" the messenger asked again.

"Then, I will invoke the sword method of praying for the protection of the Emperor by the heavenly boy, whose mission is to protect Buddha, carrying a globe with a sharp sword," the priest answered.

The Imperial messenger then left the mountain and came back to the palace, reporting the details to the Emperor.

Three days afterwards, the Emperor dreamed that the boy protecting Buddha had appeared to him. When he awoke he felt exhilarated, and soon he recovered. His delight knew no bounds and he was graciously pleased to confer on the priest the rank of *sojo*, the highest court rank allowed to the priesthood.

When the gracious words of the Emperor were conveyed to him, the priest said to the Imperial messenger:—

"Sir, I am grateful for the honour the Emperor is so graciously pleased to grant to me, but I have to decline it, for it will be necessary for one of such a rank to have a fief and to employ men to take charge of temple affairs, which will only hinder my sacred work. I prefer to be left as I am."

The priest had an elder sister. She felt uneasy about the safety of her brother, who had left his native place so many years ago to receive the Buddhist confirmation. So she started on a journey to search for him. From the Province of Shinano, she travelled westward and with much difficulty, she reached the Todai Temple in Nara, where her brother had received confirmation. There she inquired of the whereabouts of Myoren, by which name the priest was called. But no one knew the name.

Then she prayed one night to Buddha in the temple, begging him to tell her where her younger brother was. The same night she saw Buddha in a dream, who told her:

"The priest, for whom you are looking, is living on a mountain, which lies south-west of this place. Go and find a snow-clad mountain and search for him there."

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At dawn, which she had impatiently awaited in her bed-chamber, she looked out at the sky to the south-west and saw faintly a mountain soaring high, with purple clouds trailing over it. Gladly, she groped her way to the mountain foot, and ascended it. On the summit, she found a hermitage and called, "Is Myoren in?" "Yes," the priest replied, "who is calling me?" So saying, he appeared and was happily surprised to find the visitor to be his elder sister, whom he had not seen since he left his native place.

"I am so glad to see you, my dear sister!" he said, "but I never expected to see you. For what object have you come such a great distance?"

The sister, weeping for joy at seeing her beloved brother, told him that she had come to see him.

She took out of a cloth-wrapper one piece of home-spun cotton cloth of very rough texture and presented it to him, saying: "I have brought it to you to protect you from the cold, from which you may have been suffering."

He was glad to receive the nice present and at once put it on. He had had only one paper garment to wear in the summer and winter.

The sister took the veil and remained in the hermitage with her brother.

His enshrined Buddha was Waisramana (the God of Treasure). This Buddhist image is still extant and is held in reverence in the Chogokoku-Sonshi-ji, a famous and splendid Buddhist temple built on the site of his hermitage, as its main Buddhist image.

The godown which flew to the ground of the hermitage also is still preserved there as are the iron bowl and the cotton cloth, which he wore to rags, both being kept in the godown, which is treasured as *tobi-kura* (the flying godown). The worshippers at the temple eagerly seek to get bits of the ragged cloth and wooden pieces of the godown, which they treasure as amulets. There are even to-day a large number of people believing in the God of Treasure of this temple.

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